CLOSET-DEVOTIONS
TO A
Devout and Worthy
RECEPTION
OF THE
LORD's SUPPER,
WITH
DIRECTIONS and
PRAYERS for the more
Profitable Exercise of our
Private Religion in the
State of our Progress,
and Improvement
IN THE
Christian Life.

LONDON,
Printed for *Henry Mortlock*, at the
Phœnix in St. *Paul's* Church-
Yard, 1692.

843.c.9
1—2

Enter into thy closet, *Mat. 6. 6.*

Closet-Devotions for ℔ Sacrament.

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LICENS'D,

June 26.
1691.

Z. Isham.

A

PREFACE,

SHEWING

The Great Benefit of Receiving the Holy Communion.

THE *neareſt and moſt ſolemn Intimacy and Communion we have with God in this World, is exhibit-*

ed to us in the Bleſſed Euchariſt, that is to ſay, the Sacrament of the Lord's Supper, wherein (according to our Church Catechiſm) the Body and Blood of Chriſt are verily, and indeed Taken and Received by the Faithful; and hence it is called by St. Paul, 1 Cor. 10. 16. the Communion of his Body

Body, *and* the Communion of his Blood; *ſo that by a due and worthy Participation hereof, we are really incorporated into Chriſt, we dwell in Chriſt, and Chriſt in us; we are made one with Chriſt, and Chriſt with us: And it is worth our Obſervation, how much care our Bleſſed Saviour has taken in*

the Institution of this Holy Sacrament, Ordained by him on purpose for the improving and furthering us in our Christian Warfare, the very Constitution of our Religion, obliging us to a Constant, Solemn Repetition of our good Resolution. For at our first entrance into Covenant with him, we are to be Baptized, in

in which Solemnity we do openly renounce the Devil and all his Works, and Religiously devote our ſelves to his Service. But because we are apt to forget this our Baptiſmal Vow, and the matter of it is continually to be performed, and more than one World depends upon it, therefore he hath

thought fit not to truſt wholly to this Firſt Engagement, but hath ſo methodized our Religion, as that we are ever and anon obliged to give him new Security: For which end he hath inſtituted this other Sacrament, which is not like that of Baptiſm to be Received by us once for all, but to be often Reiterated

and

and Repeated, that ſo upon the frequent returns of it, we might ſtill be obliged to repeat over our old Vows of Obedience, to reinvigorate our Reſolutions, repair our Decays, and put our ſluggiſh Graces into a new fermentation, that we may ſtill acquire new degrees of Strength and Activity; this we muſt

do

do in Remembrance of him, that we may continue the Memorial of his Passion, or shew his Death till he comes, (1 Cor. 11. 26.) *How often 'tis to be done, neither Christ nor his Apostles have any where defined, but one would think in this our Declension from Primitive Zeal, when they Received Dayly,*

as

as some are of Opinion, or as others Four times a Week, besides Festivals, but at least as is agreed on all Hands every Lords Day, that to Communicate now once in Four Weeks should be a very moderate Proportion; but as for those who wholly neglect this Sacred Institution, for my own part I see not how they

can

can excuſe themſelves from being Guilty of a Willful Rebellion againſt their Saviour, or with what confidence they can expect, either that he ſhould aſſiſt them with his Grace on the way, or crown them with his Salvation in the end, when they ſo Perverſly turn their Backs upon an Ordinance

which

which he hath ſolemnly Inſtituted for a Conveyance of the one, and a Seal of the other. God Almighty make us Worthy Participants of his Body and Blood here, that we may for ever Enjoy him hereafter. Amen.

THE

THE

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Cloſet-

Closet-Devotions

FOR THE

Holy Communion.

1. *ENTER into your Closet, and there consider with your self a while, the miserable State you have reduced your self to, by your past sinful Courses; the absolute Necessity of forsaking them, and the Possibility of your*

Recovery if you hear tily endeavour it; an then address your sel to God in this follow ing Prayer.

O Most glorious an eternal God, tho art the Fountain of Be ings, the Father of An gels and Men, the righ teous and Almight Governour of Heave and Earth; from th Throne thou beholde all the Children of Me and their most secr Actions are open an

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naked to thy all-seeing Eye; and such is the purity of thy Nature, that thou lovest Righteousness; and hatest Iniquity wheresoever thou beholdest it; with what face then can I, a most miserable polluted Creature appear in thy Presence, who by the past course of my Wickedness and Rebellion against thee, have rendered my self guilty and obnoxious to thy eternal Displeasure? O Desperate, Vile,

and Ungrateful Wretch that I have been! I have despised thy Goodness, trampled upon thy Authority, mocked and abused thy Patience and Long-suffering, and in Thought, Word and Deed, have continually Transgressed again thee.* Na O Lord, ven m Repentan ces ma be num bered mong

**Here make a particular Confession of all those Sinful Courses you have lived in; together with all their aggravating circumstances, of Impudence, Obstinacy, and Ingratitude.*

mongſt my greateſt Sins, and I have moſt grievouſly added the Breach of Reſolutions and Vows to all my former Guilts: and now by theſe my manifold Abominations, I have utterly undone my ſelf, unleſs thou take Pity upon me; but I know O God, that thou deſireſt not the Death of a Sinner, but rather that he ſhould Repent and Live, and upon the propitiation of thine own Sons Blood, thou

haſt declared thy ſelf willing to receive returning Prodigals, and to be heartily reconciled to them notwithſtanding all their paſt Provocations. O Lord, I do earneſtly Repent, and am heartily ſorry for theſe my miſdoings, the remembrance of them is grievous unto me, the burden of them is intolerable; have Mercy upon me, have Mercy upon me, moſt Merciful Father, and for Jeſus Chriſt his ſake

ake forgive me all that
paſt, and grant that
he ſenſe of theſe my
Miſcarriages may ren-
er me more Careful
nd Vigilant for the fu-
ure; and let thy Bleſ-
ed Spirit be always
reſent with my Mind,
o recollect my Diſtra-
tions, and awake my
Conſiderations, and
warn me of my Dan-
gers, that I may be
o more ſurprized by
Temptations, nor hur-
ied into evil Actions;
ut do thou ſo ſubdue

my lower Appetites to my Will, my Will to my Understanding, and my Understanding to thy Spirit, as that under his Blessed Conduct, I may for the future be prepared against all Temptations, and throughly furnished to every good Work. *Amen.*

2. *In the next Place Consider fairly with your self, you must not only be willing to part with every Sin, and particularly your Beloved Sin; but you must also submit to every Duty, even to those that are most contrary to your Vicious Inclinations: Now if you are heartily resolved by the Grace of God to reform and amend, abstain not any longer*

from the Holy Sacrament upon Pretence of Unworthiness, for though you dye but just sincerely good, you may escape Hell, yet by the use of this Federal and Sacred Rite, among other Means your Religion will thrive, and you may grow more and more worthy. It is time then that you devote and give your self to God in this following Form of Prayer, and be sure this be done with an awful

awful Solemnity and Sanction of your good Reſolution and Purpoſe of Amendment.

O Moſt Merciful Father, who haſt breathed into me the Breath of Life, and endowed me with an Immortal Spirit, which looks up unto thee, and remembers it is made after thine own Image, and that thou haſt ſent Jeſus Chriſt from Heaven to Repair and Renew that Image in Wiſdom,

Wiſdom, Righteouſneſs and Holineſs; behold with Grace and Favour the ardent Deſires which are now in my Heart, to recover a perfect Likeneſs of thee; bleſſed be thy Grace which firſt excited my Endeavours, and hath hitherto proſpered them; I do not only ſee the Danger my Sins have expoſed me to, and ſenſibly feel the Guilt of them, but am freely willing to Renounce them for ever,

ver, and to part even with thoſe Darling Luſts that have hitherto been as dear to me as my Right Eye: and now, O Lord, I am come before thee, to offer up my Soul and Body to thee, and Vow an everlaſting Obedience to thy Bleſſed Will. For Jeſus ſake refuſe not this poor Oblation, which though it be infinitely unworthy of thy Acceptance, is the beſt thing I am able to preſent thee.

To

To thee, O Glorious Trinity, Father, Son, and Holy Ghost, I do from henceforth eternally devote my self and all my Faculties: I utterly abjure all Known and Willful Sins, and Rebellions, and particularly all such as have hitherto been most dear to me, faithfully promising by thy gracious Assistance, from henceforth to observe thy Law, without any Reserve or Exception. And as I here

here ſincerely dedicate my whole Soul and Body to thy Service, ſo help me, O my God, and further me in the Performance of my Duty by the Grace of thy Holy Spirit, that I may conform my ſelf in all things to thy holy Will. *Amen.*

And

3. *And then Thirdly, Entertain your Thoughts with the goodness of Gods Mercy to you, in the sending his Son to take our Nature upon him: Meditate a while on those things which he hath done and suffered, and is still doing at Gods Right Hand, in order to the Cleansing your Guilty and Polluted Nature, and Restoring you to his Grace and Favour, that hereby you may*

be

be fully convinced, how odious your Sins are in Gods Sight, how baſe and vile they have rendered you, and at what a mighty diſtance they have ſet you from God; and then humbly and heartily Pray as followeth.

O Myſterious God, Ineffable and Glorious Majeſty, what is this that thou haſt done to the Sons of Men? Thou haſt from thy Boſom

Bosom sent thy Son to take upon him our Nature; in him thou hast opened the Fountains of thy Mercy, and hast invited all Penitent Sinners to come to be Pardoned, all the Oppressed to be Eased, all the Sorrowful to be Comforted, all the Sick to be Cured, all the Hungry to be filled, and the Thirsty to be Refreshed with the Waters of Life, and sustained with the Wine of Select Souls: Admit me

me, O God, to this great effuſion of Loving Kindneſs, that I may partake of the Lord Jeſus, that by him I may be Comforted in all my Griefs, Satisfied in all my Doubts, Healed of all the Wounds of my Soul, and the Bruiſes of my Spirit; and being filled with the Bread of Heaven, and Armed with the Strength of the Spirit, I may begin, continue, and finiſh my Journey, through this

this Valley of Tears, unto my Portion of thy Heavenly Kingdom, whither our Lord is gone before to prepare a Place for every Loving and Obedient Soul. Grant this, O Eternal God, for his ſake who Died for us, and Intercedes for us, and gives himſelf dayly to us, our Bleſſed Lord and Saviour Jeſus Chriſt. *Amen.*

4. *Having Dreſſed your ſelf by the foregoing Meaſures, know Fourthly, You are freely to forgive all Wrongs or Injuries done againſt you, and to come to this Holy Table in perfect Charity with all Men; for this is one of the Leading Vertues of our Religion: and he that from a Charitable Temper, relapſes into a ſpightful and rancorous one, is apoſta-*

apostatized from one half of the Religion of a Christian: You may say therefore this following Act of Forgiveness, with all Earnestness and Sincerity.

O God, my God, I have Sinned grievously against thee, I am thy Debtor in a vast and an eternal Debt, and if thou shouldest take the Forfeiture, I shall be for ever bound in eternal Prisons,

Priſons, till I pay the utmoſt Farthing: but I hope in thy Mercies that thou wilt forgive me my Ten Thouſand Talents; and I alſo do in thy Preſence forgive every one that hath offended me; whoever hath taken my Goods privately and injuriouſly, or hurt my Perſon, or contrived any evil againſt me, whether known or unknown; whoever hath leſſened my Reputation, detracted from my beſt

Endea-

Endeavours, or hath Slandered me, Reproached, Reviled, or in any Word or Way done me Injury, I do from the bottom of my Soul forgive him; praying thee also, that thou wilt never impute to him any Word, or Thought, or Action done against me, but forgive him, as I desire thou wouldest also forgive me all that I have sinned against thee, or any Man in the World: Give him

thy Grace and a holy Repentance for whatever he hath done amiss, grant he may do so no more. Keep me from the Evil Tongues, and Injurious Actions of all Men, and keep all my Enemies from all the Expresses of thy Wrath; and let thy Grace prevail finally upon thy Servant, that I may never remember any Injury, to the Prejudice of any Man; but that I may walk as Christ did, who re-

ceived much Evil, bu
went about seeking t
do Good to every Man
and if ever it shall b
in my Power to retur
Evil, O then grant tha
the Spirit of Love an
Forgiveness may tri
umph over all Anger
and Malice, and Re
venge; that I may b
the Son of God, an
may love God, an
may prove my Lov
to thee, by my Lov
to my Brother, and b
Obedience to all th
Laws; through th
Son

Son of thy Love, by whom thou art reconciled to Mankind, our Blessed Lord and Saviour Jesus Christ. *Amen.*

Vers. Remember not Lord our Offences, nor the Offences of our Fore-fathers, neither take thou Vengeance of our Sins.

Resp. Spare us, good Lord, spare thy Servants whom thou hast Redeemed with thy precious Blood, and be not angry with us for ever.

5. You should be ver
curious in the Exa
mination of your Ac
counts, and the di
charging your Con
science of all the Re
liques of your pa
Guilt, in not onl
making Restitution
far as you are able
and repairing tho
Injuries you remem
ber, but also in m
ping off the Guilt
those you have fo
gotten, by an extra
ordinary Charity an
Beneficence: and ne

you may Pray after this manner.

O Thou King of Righteouſneſs, who haſt commanded us to keep Judgment, and do Juſtice, be pleaſed by thy Grace to cleanſe my Heart and Hands from all Fraud and Injuſtice, and give me a perfect Integrity and Uprightneſs in all my Dealings: O make me ever abhor to uſe my Power to Oppreſs, or my Skill to Deceive

my Brother; and grant that I may most strictly observe that Sacred Rule of Doing as I would be done to, that I may not dishonour my Christian Profession, by an unjust and fraudulent Life; but in Simplicity and Godly Sincerity, have my Conversation in this present World, never seeking to heap up Treasures in this Life, but preferring a little with Righteousness, before great Revenues

venues without Right. Aſſiſt me, O Lord, I beſeech thee ſtrictly to Examine and Review my paſt Sinful Courſes, that ſo if there be any remains of guilt abiding upon my Conſcience, I may purge them away by proper Acts of Repentance, before I go hence and be no more ſeen. O grant, that for the future, I may be exactly careful to perform all parts of Juſtice, yielding to every Man whatſoever

by any kind of Obligation becomes his Due; that I may never break the Bond of any of those Relations that thou hast placed me in; but may so behave my self towards all, that none may have any evil thing to say of me: that so if it be possible I may have Peace with all Men, or however, I may by keeping Innocency and taking heed to the thing that is Right, have Peace at the

the last, even Peace with thee, through Jesus Christ our Lord. *Amen.*

6. *Would you Crown your Devotions, set apart* (1 Cor. 16. 2.) *and devote something unto God of what you have, to the Relief of his wanting Servants, distributing it when you see occasion; in the mean time separate it from the rest of your Store, and ever after look upon*

it as Consecrate unto God, and not to be touched, except to be dispersed to the Poor: and you may in the next Place use this following Prayer.

O Merciful Lord, who hast Made of one Blood, and Redeemed by one Ransom all Nations of Men, let me never harden my Bowels against any that partake of the same Nature and Redemption with me, but grant

grant me an Univerſal Charity towards all Men: Give me O thou Father of Compaſſions, ſuch a Tenderneſs, and Meltingneſs of Heart, that I may be deeply affected with all the Miſeries and Calamities, outward or inward of my Brethren, and diligently employ all my Abilities for their Succour and Relief. O let not an unchriſtian ſelf-love poſſeſs my Heart, but drive out that Accurſed

cursed Spirit, and let thy Spirit of Love enter, and dwell there; and make me seek not to please my Self, but my Neighbour for his good, to Edification, even as Christ pleased not himself. Lord make me a Faithful Steward of all those Talents thou hast committed to me for the benefit of others, that so when thou shalt call me to give an account of my Stewardship, I may do it with Joy and

and not with Grief; and though through my great Vileneſs, O Lord, I am unworthy to preſent my Petitions to thee, yet ſince thou art pleaſed to allow us Miſerable Creatures, that Honour and Advantage of Acceſs to thee, thy Servant will ſpeak once more, and humbly Conſecrate to thy great Name, what in thy Bounty thou haſt bleſſed him with, this ſmall Teſtimony of his Thankfulneſs, to be beſtow-

bestowed on those poor Christians, whom thy Providence shall give me opportunity to Relieve: O be thou pleased through the Blood of my Saviour, to accept it, and pardon all my vain Expences. *Amen.*

Out of the Psalms, &c.

THou art my Portion, O Lord; I have promised to keep thy Law.

Thy

Thy Teſtimonies have I claimed as mine Heritage for ever; and why? they are the very Joy of my Heart.

O look thou upon me, and be merciful unto me, as thou uſeſt to do unto thoſe that love thy Name.

They that know thy Name will put their Truſt in thee, for thou Lord haſt never failed them that ſeek thee.

Glory be to the Father, and to the Son, and

and to the Holy Ghost.

As it was in the Beginning, is now, and ever shall be, World without end. *Amen.*

After this may be fitly used these following Prayers.

I.

O Eternal and most Glorious God, who sittest in Heaven, ruling over all things from the Beginning; thou dwellest on high, and yet humblest thy self

ſelf to behold the things that are in Heaven and Earth; thou haſt ſearched me, O Lord, and known me; thou underſtandeſt my Thoughts afar off, and art acquainted with all my Ways; for there is not a Word in my Tongue, but thou O Lord knoweſt it altogether: Be pleaſed to impart unto thy Servant a Ray of thy Heavenly Light; open mine Eyes, that I may ſee the Wondrous things

things of thy Law, that I may walk in them all my Days: Set all my Sins before my Face, that I may speedily and earnestly, and perfectly Repent and forsake them all; give me a sight of my Infirmities, that I may watch against them; discover to me all my evil and weak Principles, that I may reform them; and whatsoever is wanting in me, toward the understanding of any thing, where-

whereby I may pleaſe thee, and perfect my Duty, I beg thee to reveal that alſo unto me, that my Duty may not be undiſcerned, and my Faith may not be reproved, and my Affections may not be perverſe and hardened in their fooliſh purſuance, and a ſecret Sin may not lye undiſcovered, and corrupting my Soul.

II.

II.

GIve me an Ingenuous and a Severe Spirit, that whatever Judgment of Charity I make concerning others, I may give a right Judgement concerning my own State and Actions, condemning the Criminal, censuring the Suspicious, suspecting what seems allowable, and watchful even over the best, that I may in the Spirit of Repentance and Morti-

Mortification, correct all my Irregularities, and reform my Errors, and improve the good things which thou haſt given me; that endeavouring to approve my Actions to my Conſcience, and my Conſcience to thy Law, I may not be a Reprobate, but approved by thee in the great Day of Examination of all the World, and be reckoned amongſt thy Elect, the Secret ones; through Jeſus Chriſt

Christ our Lord, in whose prevailing Name and most absolute form of Words, I farther Pray unto thee, saying,

OUr Father which art in Heaven, Hallowed be thy Name: Thy Kingdom come: Thy Will be done in Earth as it is in Heaven: Give us this day our daily Bread: And forgive us our Trespasses, as we forgive them that Trespass against

gainſt us: And lead us not into Temptation, but deliver us from Evil: For thine is the Kingdom, and the Power, and the Glory, for ever, and ever. *Amen.*

Farther

Farther Rules, or Directions.

NOte, *That to the foregoing Duties both of Prayer and Alms, you be sure to joyn that of Fasting, keeping every Friday before the Sacrament as a Day of Abstinence; rise earlier than usually, if your Health will permit, at Five of the Clock, and being Apparelled*

and Ready, you may retire to your ordinary Morning Prayers; which being done with chearfulneſs, depart your Cloſet: let not your Behaviour be without innocent Alacrity, but let your ſpecial Care be to comport your ſelf at theſe your Faſts, that they may not (if poſſible) be taken notice of by any but your ſelf and God; as being mindful of that Command of our Saviour,

St. Mat. 6. 17, 18 Anoint thy Head and Wash thy Face that thou appear not unto Men to Fast.

2. *Forget not the often and solemn Repetition of the Creed and Ten Commandments in private; which alone has been propounded by some, as a sufficient Rule to try or examine our State or Condition by: for indeed there*

is ſomewhat of that Fire, wherein the Law was delivered, ſtill remaining in it, and flaſhing, as it were, in the Face of every Tranſgreſſor. Read then the Ten Commandments as they are ſet down in our Communion Service, uſing alſo the Prayer immediately before them; after which you may ſay,

ALmighty and Everlasting God, vouchsafe I beseech thee to Direct, Sanctify and Govern both my Soul and Body in the ways of thy Laws, and in the Works of thy Commandments; that through thy most mighty Protection here and ever, I may be preserved both in Body and Soul, through our Lord and Saviour Jesus Christ. *Amen.*

3. *Then*

3. *Then ſtand up, and heartily Repeat your Creed; afterwards you may Kneel again and Pray.*

ALmighty and moſt Merciful Lord, I give thee humble Thanks for that thou haſt vouchſafed to bring me to the knowledg of this Faith in thee; and do beſeech thee, that thou wouldeſt keep me ſtedfaſt in the Faith, and ever-

more defend me from all Adversities: who Livest and Reignest one God, World without end. *Amen.*

OUr Father which art in Heaven, Hallowed be thy Name: Thy Kingdom come: Thy Will be done in Earth as it is in Heaven: Give us this day our daily Bread: And forgive us our Trespasses, as we forgive them that Trespass against us: And

And lead us not into Temptation, but deliver us from Evil: For thine is the Kingdom, and the Power, and the Glory, for ever and ever. *Amen.*

4. *In the use of the foregoing Exercises, observe that you never omit the Lord's Prayer when you conclude your Devotions, and repeat them as your Occasions do permit.*

5. *Apply your self to Read every day the Scripture, and particularly at this time, some choice Portion; the History of our Saviours Passion, as in the Gospels for the Holy Week;*

week; read with as much Affection and Heartineſs as is poſſible, all along reflecting on his Innocency, and your Self as one of thoſe Guilty Wretches for whom he ſuffered all this. Before you begin ſay,

Sanctifie me O God, through thy Truth; thy Word is Truth.

Afterwards ſay,

Open thou mine Eyes O Lord, that I

may see the wondrous things of thy Law.

6. *See you go to the Church or Chapel Fasting, that so a Portion from Gods Table may be the First Morsel.*

7. *When you enter into the Church say,*

Lord, I have loved the Habitation of thy House, and the Place where thine Honour dwelleth; I will wash my

my Hands in Innocency, O Lord, and so will I come to thine Altar.

Let the Words of my Mouth, and the Meditations of my Heart be always acceptable in thy sight, O Lord my Strength and my Redeemer.

8. *When the Priest Repeateth that comfortable Saying of Saint* Paul, This is a faithful Saying, and worthy of all Acceptation, that Jesus Christ came

came into the World to save Sinners; (*add to your self,*) *with all possible Devotion and Humility,* of whom I am chief.

9. *Nor are our Prayers so Compleat without Intercessions; wherefore say,*

The good Lord pardon us all, who have prepared our Hearts to seek the Lord God of our Fathers, though we be not Cleansed according

ding to the Purification of the Sanctuary. *Amen.*

10. *Keep your Mind attentive not only to the Words and Substance of the Prayers and Exhortations, but also to every Passage and particular Ceremony in the Consecration of the Elements, forasmuch as all of them have their Meaning and Reason.*

11. *And*

II. *And lastly, Because it is requisite that no Man should come to the Holy Communion, but with a full Trust in Gods Mercy, and with a Quiet Conscience; therefore if any Person by means of this Collection (for such this Manual of Devotions is here owned to be) cannot quiet his own Conscience herein, but requireth farther Comfort or Counsel, let him*

him go to ſome learned and diſcreet Miniſter of Gods Word, and open his Grief, that by the Miniſtery of Gods Holy Word, he may Receive the Benefit of Abſolution, together with Ghoſtly Counſel and Advice; to the quieting of his Conſcience, and avoiding of all Scruple and Doubtfulneſs.

Heb.

Hebrews 13. 20, 21. The God of Peace that brought again from the Dead our Lord Jesus, that Great Shepherd of the Sheep, through the Blood of the everlasting Covenant, make us perfect in every good Work to do his Will, working in us that which is well-pleasing in his Sight; thro' Jesus Christ, to whom

whom be Glory for ever and ever. *Amen.*

EJA-

EJACULATIONS OR DEVOTIONS

To be used at the

Lord's Supper.

IF Thou, Lord, shouldest be extreme to mark what is done amiss, who may abide it? But with the Lord

Lord there is Mercy, and with him is plenteous Redemption.

O Lamb of God, which takeſt away the Sins of the World, grant me thy Peace.

O Lamb of God, which takeſt away the Sins of the World, have Mercy upon me.

Immediately before Receiving.

Thou haſt ſaid, that he that Eateth thy Fleſh, and Drinketh thy

thy Blood, hath Eternal Life, behold the Servant of the Lord, be it unto me according to thy Word.

At the Receiving of the Bread say,

By thy Crucified Body, deliver me from this Body of Death.

After which say,

Blessed be the Name of our Gracious God: Hosannah to the Son of *David*:

David: Bleſſed is he that cometh in the Name of our Lord; Hoſannah in the Higheſt.

Upon the approach of the Prieſt, with the Cup, &c.

What ſhall I render unto the Lord for all the Benefits that he hath done unto me? I will receive the Cup of Salvation, and call upon the Name of the Lord.

At the Receiving thereof say,

O Let this Blood of thine purge my Conscience from Dead Works to serve the Living God.

Lord, if thou wilt, thou canst make me Clean; O touch me, and say, I will, be thou clean.

After

After this you may ſay,

It is Finiſhed, Praiſed be the Name of our Gracious God; Bleſſing, Glory, Praiſe and Honour, Love and Obedience, Dominion and Thankſgiving, be to him that ſitteth on the Throne, and to the Lamb for ever and ever. *Amen.*

I have Sworn, and am ſtedfaſtly purpoſed to keep thy Righteous Judgments.

Lord,

thy Blood, hath Eternal Life, behold the Servant of the Lord, be it unto me according to thy Word.

At the Receiving of the Bread say,

By thy Crucified Body, deliver me from this Body of Death.

After which say,

Blessed be the Name of our Gracious God: Hosannah to the Son of *David*:

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I have Sworn, and am ſtedfaſtly purpoſed to keep thy Righteous Judgments.

Lord,

Lord, hold up m
goings in thy Paths
that my Footsteps sli
not.

After this, make you
Reverence toward th
Altar, and depart wit
a chearful Counte
nance; preserve goo
Thoughts in you
Mind; and when yo
come Home, retir
into your Closet, an
there again consider
with your self th
solemn Engagement
you lye under; wha

Mak

Madneſs it would be to recede from it; what powerful Aſſiſtance is promiſed you, if you be not wanting to your ſelf: and then renew your Reſolution to God in this following Form.

O Eternal God, who art the Father of our Lord Jeſus Chriſt, and doſt through him beſtow ſo many good and perfect Gifts upon thy Creatures, I deſire with

all the most fervent
and inflamed affection
of a grateful Mind, t
bless and adore the
for those inestimabl
Mercies thou ha
vouchsafed me. O th
highth and depth
this Goodness of thin
that art pleased to a
mit me to the Renew
ing of that Covena
with thee, which
have so often and
perversely Broken!
my God, suffer me
more I beseech thee
turn thy Grace in
Wa

Wantonneſs, to make thy Mercy an occaſion of Security, but let this unſpeakable Love of thine conſtrain me to Obedience, that ſince my Bleſſed Lord hath dyed for me, I may no longer live unto my ſelf, but to him. It is a mighty work, that by thy bleſſed Aid, I have undertaken to cleanſe a baſe polluted Nature, and root up all its filthy Luſts and Affections, and plant it with all the Hea-

venly Dispositions, and
improve them into E
verlasting Happiness
and thou knowest wh
strong Oppositions wi
be made against me
and with what power
ful Temptations I mu
struggle throughou
the whole Course o
my future Endeavours
wherefore, for th
dear Sons sake, with
draw not thy self fro
me, but continue
assist my weak Ende
vours with thy powe
ful Grace, till thou ha
Crown

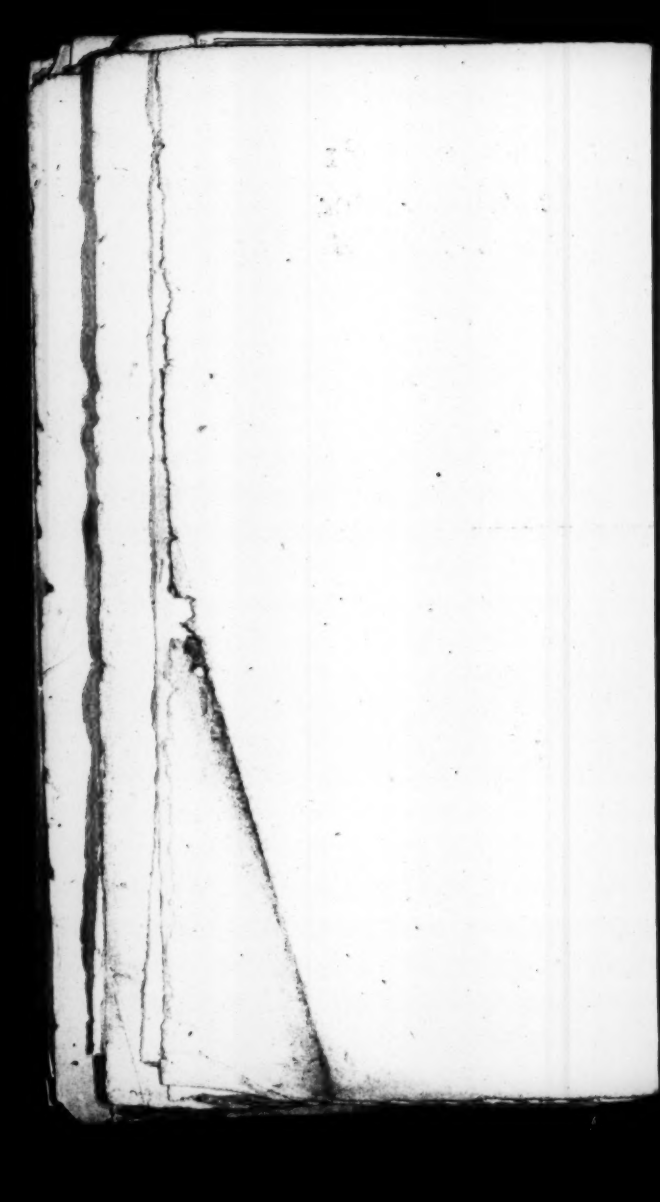
Crown'd them with a perfect Victory. Praiſed, for ever praiſed be thy Name, my Heart continues in a full and honeſt purpoſe of Amendment; and therefore here in thy dreadful Preſence, I do again promiſe and engage my ſelf, that whatſoever Temptations I meet with, from this day forth, I will not willfully commit any Sin, no not the Sin I am moſt inclined to, nor omit any Du-

ty, how contrary so-
ever it may be to my
Nature; and that I
will faithfully endea-
vour to keep such a
constant Guard upon
my self, as that I may
not be surprized, and
overtaken through my
own Inadvertency and
Unwarineſs. This, O
my God, I do promiſe,
not out of any con-
fidence in my own
Strength, but in de-
pendance upon thee,
and in hope that out
of thy tender Pity to

a poor Impotent Wretch, thou wilt not be wanting to me in any neceſſary Aſſiſtance; but that either thou wilt remove from me all great and Important Temptations, or inable me by thy Grace to repel and vanquiſh them: and this I do moſt earneſtly beſeech, in the Name and Mediation of Jeſus Chriſt, with whoſe Prayer I conclude this my Morning Sacrifice.

OUr Father which art in Heaven, Hallowed be thy Name: Thy Kingdom come: Thy Will be done in Earth as it is in Heaven: Give us this day our daily Bread: And forgive us our Trespasses, as we forgive them that Trespass against us: And lead us not into Temptation, but deliver us from Evil: For thine is the Kingdom, and the Power and

and the Glory, for
ever and ever. *A-*
men.



DIRECTIONS AND DEVOTIONS FOR THE

More profitable Exercise of our Private Religion, in the State of our Progress, or Improvement in the *Christian Life*.

When you enter into your Closet in the Morning, Consider

Consider with your self the indispensable Necessity of your Perseverance to the end; and how not only vain and fruitless, but also hurtful and mischievous to you, all your past Labour in Religion will be without it; and then offer up this Morning Prayer for Perseverance.

O

O God, who art unchangeably Holy and Bleſſed, who art the ſame Yeſterday, to Day, and for ever, and doſt never vary from the goodneſs and purity of thy own Nature, look down I beſeech thee upon me, a fickle, weak and mutable Creature, whom thou haſt Redeemed to thy ſelf, and hitherto conducted by thy Grace, uphold my feeble Soul by thy free Spirit

Spirit under all Temptations, and Difficulties, that so by patient continuance in well-doing, I may seek for, and at last obtain Honour and Glory, Immortality and Eternal Life; for which end, O Lord preserve me from being overconfident of my own Abilities, and inspire me with a holy Jealousie of my self, that whilst I stand, I may take heed lest I fall: And grant, that I may be always

ways ſo ſenſible of my own Imperfection, as that I may never reſt in any preſent Attainment, but may ſtill be preſſing forward toward the mark of my High Calling in Jeſus Chriſt. And here, O Lord, I reſign my ſelf to thee; take me I beſeech thee into thy Care and Protection this day, preſerve me from all Evil, but eſpecially from Sin, and quicken me by thy Spirit unto every good Work,

Work, that so I may serve thee with a free and chearful Mind, and make it my Meat and Drink to do thy Blessed Will. All which I humbly Beg, for Jesus Christ his Sake, in whose Name and Mediation I farther pray;

OUr Father which art in Heaven, Hallowed be thy Name: Thy Kingdom come: Thy Will be done in Earth as it is in Heaven: Give us this day our

our daily Bread: And forgive us our Treſpaſſes, as we forgive them that Treſpaſs againſt us: And lead us not into Temptation, but deliver us from Evil: For thine is the Kingdom, and the Power, and the Glory, for ever, and ever. *Amen.*

In

In the Evening when you find your self best disposed for Religious Exercise, set apart a Portion of your time, as you can conveniently spare from your necessary Refreshment and Diversion, to call your self to account concerning the Actions of the Day; and enquire whither they have been agreeable to your late Promise; and upon Enquiry, you will find, either that you

you have faithfully discharged your Duty, or that you have sinned unawares, or through Careleſſneſs, and ſelf-neglect; or that you have ſinned willfully, and againſt your own Conſcience.

If upon enquiry, it appear, that you have been faithful to your Engagement, repreſent to your ſelf the great Reaſon you have to rejoyce in it, and to praiſe God for it; and

and then offer up this following Thanksgiving.

BLessed be th
Name, O mo
Gracious and Mercifu
Father, for those grea
and numberless Fa
vours which from tim
to time thou hast heap
ed upon me, who a
less than the least of a
thy Mercies; particu
larly for the signal Mer
cies of this day, fo
that thou hast not shu
thine Ears against m
Prayers

Prayers, nor with-drawn thy ſelf from me, but haſt accompanied me with thy Grace through all thoſe Snares and Temptations to which I have been expoſed; 'tis to thy Grace that I owe all the good I have done, and 'tis by thy aid that I have eſcaped all the evils I have been tempted to; wherefore not unto me, O Lord, not unto my Strength or Endeavours, but unto thy Name

Name be the Glory. O never let the Remembrance of thy Goodneſs towards me depart from my Mind, but let it kindle in me ſuch a grateful Senſe, as may more and more incite me to love and obey thee, and depend upon thee for the future.

when

when your Heart is enlarged, and vigorouſly diſpoſed towards God and Heavenly things, this alſo may be uſed.

WHom have I in Heaven but thee, and there is none upon Earth that I deſire beſides thee. My Heart is ready, O God, my Heart is ready, I will Sing and give Praiſe: Awake up my Glory, awake all the Powers

Powers of my Soul, I my self will awake and celebrate thy Praises. Praised be the God of Love, praised be the Father of Mercies, praised be the best Friend of Souls, for thy Goodness reaches to the Heavens, and thy Mercy is spread over all thy Works. Who can comprehend thine infinite Beauties, who can rehearse thy noble Acts, who can shew forth all thy Praise! And now O Lord, as thou hast been

been pleaſed to conduct me ſafely by thy Grace, through all the Dangers and Temptations of the Day, ſo do thou take me into thy Care and Protection this Night; and grant that I may awake in the Morning with a Heart ſo enflamed with the Remembrance of thy Goodneſs, and ſo indeared to the practice of Virtue by the growing delights and pleaſures of it, as that I may perſiſt in my

Religious Course with greater Courage and Alacrity; and this I humbly beg, for Jesus Christ his sake, in whose Name and Words I farther Pray.

OUr Father which art in Heaven, Hallowed be thy Name: Thy Kingdom come: Thy Will be done in Earth as it is in Heaven: Give us this day our daily Bread: And forgive us our Trespasses, as we

we forgive them that Treſpaſs againſt us: And lead us not into Temptation, but deliver us from Evil: For thine is the Kingdom, and the Power, and the Glory, for ever and ever. *Amen.*

If upon Enquiry, you find that you have been failing in your Duty, or that you have done any evil Action through meer Heedlessness or Surprize; endeavour to affect your self with a sorrowful sense of your own Folly, Weakness, and Carelessness; and then conclude with this form of Humiliation.

O

O Moſt bleſſed Lord God, who art infinitely glorious in thy own Righteouſneſs and Holineſs, and doſt for ever will and act according to thy own Nature, which is the moſt perfect Law and Pattern of Goodneſs; to thy ſpotleſs Nature no evil can approach, who art of purer eyes than to behold Iniquity; with what Confidence then can ſuch a polluted Crea-

ture as I am, appear in thy Presence, how can I lift up my guilty Eyes to thy Throne, who to my past Rebellions, which have been more in number than the Hairs on my Head, have thus added so many sinful Failings and Defects, that shouldest thou be severe to mark what I do amiss, were sufficient to kindle thy Displeasure against me! for notwithstanding I did engage my self to thee,

thee, not only to abſtain from all willful and deliberate Sins, but alſo to ſet a Watch upon my Mouth and Actions, that I might not offend thee unawares, yet to my ſhame, I muſt acknowledge I have been wofully careleſs and remiſs, having this day ſuffered my ſelf through my own Inadvertency to be ſurprized into ſuch actions, as nothing can render pitiable or ex-

culable in thy Sight, but the miserable frailty and weakness of my Nature; what shall I say unto thee, O thou Judge of all the Earth! I am guilty, I am guilty, and have nothing to plead for my self, but the Blood of Jesus, that all-sufficient propitiation for the Sins of the whole World. O Lord, I do earnestly Repent, and am heartily sorry for these my Misdoings, the Remembrance of them

them, *&c.* [*as before in the Confeſſion*;] and now O Lord, let not the Failings I have been guilty of this day, deprive me of thy gracious Protection this night; but grant, that after a ſafe and comfortable Repoſe, I may awake in the Morning with ſuch a ſorrowful ſenſe of them, as may for the future oblige me to be more Watchful and Reſolute againſt them; all which I beg, for

Jesus Christ his sake, with whose Prayer, I conclude this my Evening Sacrifice.

OUr Father which art in Heaven, &c.

If

If upon Enquiry it appear you have committed any willful, deliberate Sin, endeavour to affect your ſelf with Horrour, Shame, and Compunction for it, by repreſenting to your Conſcience the monſtrous Foulneſs and Ingratitude, the deep Malignity and Madneſs of your own Action; and then Conclude with this Form of particular Repentance.

O Thou most dreadful Majesty of Heaven and Earth, who hatest Iniquity, and hast proclaimed from Heaven thy fierce Indignation against all Unrighteousness and Ungodliness of Men; look down, I beseech thee, upon me a Vile and Guilty Wretch, who stand here arraigned at thy Tribunal, and am so confounded with the sense of my Sin, and of thy Just Dis-

Diſpleaſure againſt me, that I tremble to draw near unto thee, and yet I dare not ſtay from thee. I acknowledge my ſelf unworthy, infinitely unworthy to come before thee, and am prompted by my own horrour and ſhame to hide my ſelf from thee; but I know I muſt come, or I muſt periſh. 'Tis not long ſince that I renewed to thee my promiſe of Obedience, and therein vowed not to offend thee

thee willfully upon any Temptation whatsoever: But O vile Traytor that I am both to thee and my own Soul, I have † most basely falsified this engagement and thereby forfeited my Innocence and Love: And what shall I now do, O thou Preserver of Men? thou hast promised, O Lord, to receive returning Sinners, to blot out their Iniquities, and to heal

† *Here name the sinful Act you have committed.*

heal their Backſlidings. I moſt meekly deſire to return unto thee, I hate and renounce my Sins, and do here abhor my ſelf in the duſt before thee; For thy Son our Lord Jeſus Chriſt his ſake, for thine own Bowels and Compaſſions ſake, have pity, have pity upon me: Heal my Soul, for I have ſinned againſt thee: Be Merciful to my Sin, for it is great. O try me this once more, and do not preſently

ſently caſt me away from thy Preſence, nor take thy Holy Spirit from me; but reſtrain me by his Grace from all Preſumptuous Sins, and ſuffer them not to have Dominion over me; and quicken me, O Lord, for thy Names ſake, that for the future I may watch more carefully, reſiſt more vigorouſly, and walk more circumſpectly than I have hitherto done; and that I may intirely devote my ſelf

to

to thy Service, and chuſe rather to Dye, than to offend thee any more. And now, O Lord, though by my Rebellion againſt thee this Day, I have rendred my ſelf moſt unworthy of thy Fatherly Care and Protection, yet I beſeech thee to watch over me this Night for good, and give me a ſafe Repoſe in the Arms of thy Providence, that I may have yet a farther ſpace to Repent of mine Iniquity.

quity. And grant, I beseech thee, that when I awake in the Morning, I may be warned by the woful Remembrance of this days fall, to take more care of my Steps, and to shun or refuse those Snares and Temptations that lye all around me; all which I do most humbly and heartily beg of thee, even for Jesus Christ his sake, in whose Name and Words I farther pray.

Our

OUr Father which art in Heaven, Hallowed be thy Name: Thy Kingdom come: Thy Will be done in Earth, as it is in Heaven: Give us this day our daily Bread: And forgive us our Treſpaſſes, as we forgive them that Treſpaſs againſt us: And lead us not into Temptation, but deliver us from Evil, *&c.*

A Prayer upon any Fast.

O Most Glorious God, who alone canst satisfy the Hungry Soul, and fillest the Humble with good things; I acknowledge and bewail those crying Sins which I from time to time most grievously have committed against thy Divine Majesty, provoking most justly thy Wrath and Indignation against me. But though my Transf-

Tranſgreſſions call aloud for thy Vengeance to be poured down upon me, yet there is Mercy with thee, O Lord, that thou mayſt be feared, and with thee our God, there is plenteous Redemption. O enter not into Judgment with thy Servant; for if thou ſhouldeſt be extream to mark what is done amiſs, who may be able to abide it? At thy Footſtool, O Lord, I humbly proſtrate

ſtrate my Soul and Body with Faſting, Tears and Supplications; look down graciouſly upon me, I humbly beſeech thee, from the Habitation of thy Holineſs, and for the all-ſatisfying Death and Paſſion of thy dear Son, accept this my unfeigned Humiliation; and moſt Bleſſed Jeſu, who offeredſt thy ſelf a Sacrifice to attone our Guilt, and redeem us from Eternal Miſery; be

be thou my Advocate, and intercede for me with thy Heavenly Father, for thou only art Holy, and in all things thou art ſanctified, and moſt exalted, and ſitteſt at the right Hand of God for ever and ever. *Amen.*

Turn thou me, O God my Saviour; ſhew the light of thy Countenance, and I ſhall be whole.

when-

Whenever you observe a Fast, be sure you give somewhat that Day to the Poor.

1 *Pet.* 4. 10.

And the God of Grace, who hath called us unto his Eternal Glory by Christ Jesus, make you perfect, stablish, strengthen, settle you; to him be Glory and Dominion for ever and ever. *Amen.*

FINIS.